

POLITICAL
OBSERVATIONS
Upon the fall of
SEIANVS.

Written in Italian by
GEO. BAPTISTA MANZINI.

And translated into English by St. T. H.

JUVENAL.

— *Descendunt statuae, restemq₃ sequuntur.*



LONDON,

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POLITICAL
OBSERVATIONS
UPON THE
SEIANS

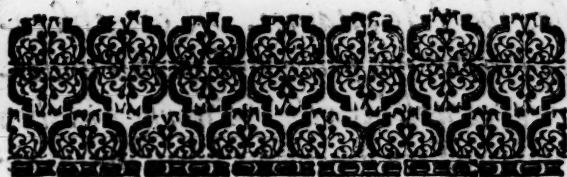
Written in Italian by
GEO. BATTISTA MARINI
And translated into English by S. T. M.

IN A NEW
EDITION, WITH ADDITIONAL
REMARKS.



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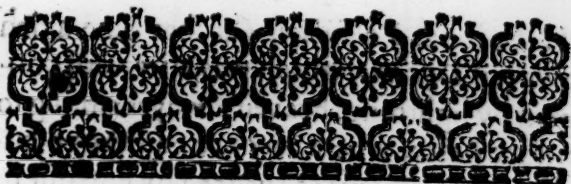
THE AVTHOR

to the Reader.

THe two first Bookes of the
Life of Sejanus, distinguish-
shed into three, were casually
taken from me; as if For-
tune likewise persecuting him on paper,
would not suffer any memory of him to
survive, but ruine. I could have gathered
them together againe, had I not feared
some might have imagined me ambitious
to stand in competition with him, who al-
ready hath laboured on the same life.
There live many Gentlemen in Flo-
rence, who saw mine, before that other
A 2 passed

To the Reader.

passed the Mountaines. Notwithstanding I have not proceeded in this undertaking, as well because the worke was then the birth of too greene an age in me, as for that I supposed this sole remainder (the picture of a perfect Courtier) figured in the fall of this Vnbappy Man, might suffice to entertaine thee with contentment. Live free, and prejudicate not what my heart conceives of Fortune, for no sooner shall you have led your eyes along to the end of this Booke, but will confesse, that of this disease of the world, my opinion hath bene very sound.



POLITICALL
OBSERVATIONS

Upon the fall of

S. E. F. A. N. V. S.

More cannot a man receive,
nor more Fortune give. If
shee raised not *Sejanus* to Re-
galitie, it was because shee
thought it a lesse matter to af-
ford a head for Empire, than
to resigne the head of Empire over as a prey to
one who should tyrannize it. Here either wea-
ry, or repentant, shee began to forsake *Sejanus*.
Health, Wit, Riches, Incense, and Scepters,
were gifts to have impoverished the giver her
selfe, had shee not even whilst she gave them,
with a covetous hand, snatched them backe
again.

He

Politickall Observations

He borne at *Vulfinium*, (at that time a rich Towne of *Tuscanie*, which was after ward consumed by lightning, heaven alwayes aiming to thunder-strike, where any pretend above humane condition) was advanced by Fortūne to Courts, offices, dignities, trust of a Prince, supereminencie over all, and lastly to Altars and Incense. He had derogated from the condition of man, and not beene tyrannized, but the tyrant of Fate, if he had with equalitie of fortune concluded the beginning of so ample fortunes. Earthly felicities are not unlike the *Ephimera*, they die the same day they are borne.

Many yeares are required to give growth and height to a great tree, and a short time sufficeth to pull it up. Let *Iupiter* boast his thunder bolts, *Iuno* her serenes, *Thetis* her calmes, but Fortune in her kingdome hath things more unstable than any of these. The politicke threads spunne by *Sejanus*, to weave the royall purple to himselfe at this time, are sooner practised than numbred. The tragicall story of his end, (become the fable of the multitude) shall now be rehearsed, rather for example than delight. *Sejanus* is unworthy of compassion, because unjust, but hee notwithstanding is to be
looked

upon the fall of Sejanus.

looked on with an eye of pitie, by such as penetrate the misery of humane condition, which hath nothing certaine, but the uncertainty of it selfe, and for amplest matter of its losse, the greatest heape of its gaines.

He riseth to purchase either precipices or thunders from heaven, who without sure foundation of merit, endeavoureth to raise for himselfe that mountaine of fortune which is to be aimed at by sole vertue, and guided by the only power of that heaven, which hath reserved to it selfe the authority of giving and taking away kingdoms.

Heaven threatned the sinister events of *Sejanus*, with sinister predictions, willing thereby (as it were) either to sound a retreat to Fortune, or rather to advise *Sejanus* how little he should confide in these our fraile felicities. Ravens observed, Cats enraged, the Bench whereon the Court-waiters sate throwne downe, servitors by misfortune precipitated from the Caudine staires, were horrid prodigies, and Portentous prelagés of future calamities. Yet was there none, who on these things durst make any evill construction, because the present state considered, it was no easie matter to beleeve an equall mutation.

Politall Observations

mutation might be made. *Sejanus* was greater than his betters, lesse onely than his owne thoughts, and the world conceived that Fortune could doe nothing more in him, or that there was no other Fortune but *Sejanus* himselfe. *Dion* writeth, that such were the foundations of this mans greatnesse, that had God himselfe foretold his ruine, he would scarcely have beene beleevved.

The Citizens so infinitely honoured, observed, reverenced, feared, adored the name of *Sejanus*, that *Tiberius*, whose eyes imminent perill had unvailed, began to be jealous of himselfe, as well as of his Kingdome. *The name of that subject is ever perillous to a Prince, who is more often named than himselfe.*

To ruine so vast a frame in an instant, was to stand in danger to be oppressed : to suffer the increase thereof, was to oppresse ones selfe. Behold to what condition this unfortunate Prince is brought, who forgetting what hee himselfe is, wholly resignes himselfe to the trust of one man, who being raised to greatnesse, (the precipice of the greatest) hath no other fidelity, but that wherewith he is trusted.

Among the people he saw himselfe despised,
but

but which is more, hee knew himselfe despicable, as he who too basely had suffered all his functions to be possessed by *Sejanus*, equally favoured and suspected. Hee began to feare the losse of that authority, which (as the soule) guideth, and governeth all, and which as a huge pile eminent above the rest, falleth not, but to ruine the Kingdome.

Combated by a thousand thoughts, nay mastered by unspeakable feare, it behoved him rather to endeavour the meannes how to recover his Empire, then preserve it. Hee was not ignorant, that *Sejanus* ascribed the Empire to himselfe, the government of *Caprea* to *Tiberius*. Behold how Fortune had hoodwinked this miserable man, teaching him to dally with death. *Tiberius* knew it was neither time to sleepe, nor runne. Great remedies were needfull in so pregnant suspitions; dissimulation was necessary with a man so powerfull, but first he must seeke for safety, then revenge: *Most times the true remedy of treachery, is, to seeme not to know it.*

To understand the minde of the one and other, *Cesar* began with strange art to plic both *Sejanus* and the Senate with Letters, in

one day varying a thousand things concerning himselfe ; sometimes by declaring to them he had nothing now alive in him but infirmities, he confessed an impotencie, which secured *Sejanus* to lay more lively colours upon his designs ; and then with his own hand certifying the Senate of his health recovered, made them sacrifice despite to modestie. By which meanes the one had a large field to negotiate, the other to feare. One while he praised *Sejanus* in his letters, and yet sometime writing backe hee blamed him, magnified other of his favourites, and depressed others : To conclude, the whole Court depended on the uncertainty of his practises, which had nothing regall in them, but doublenesse.

Sejanus was sometime suddenly puffed up with fresh favours, and as suddenly stupified with these unaccustomed proceedings. Conscience assailed him with suspition ; The memory of predictions surcharged his soule with impressions of horror. It fell not into his thought to feare, beholding himselfe so powerfull, yet dared hee as little to confide in his power, hearing such novelties.

Conscience (the scourge of the wicked)
permitted

permitted not he should know that houre to be come, wherein he must either conquer or die. He with all his might vapoured forth the smoke of his greatnesse. He knew his practises were not unknowne to *Tiberius*, he was therefore to attempt the issue with violence, not expected, though doubted : For *great actions should rather be speedily executed, than consulted on.* Death was the head of the way, flie it hee could not, well might he ennoble it. It was therefore better to meet it than expect it, sell it than suffer it. Who knew, whether Fortune would not (as heretofore) favour sudden Counsels.

He must scale the conclusion with an act, if not eminent for vertue, yet memorable for hardinesse, *Dangers many times by encountering them, are avoided. Good Counsels from delay, wicked from violence take force.* But who understands not, that heaven corrupteth the counsels of him, to whom the revolution of Fortune is destined.

In the meane time the multitude (amongst which nothing is more easie than change of affections) perceiving in so short a time, so great alteration of affaires, began to waver.

They failed not to spread rumours of innovation into the eares of the people, to whom the power of *Sejanus* was either hateful or suspected. *Each motion serveth for reason to just feare; with long expectation every occasion finds favour.*

Offences heretofore tollerated, or dissembled, began to be unmasked. Woe to him who hath fulfilled his felicity. There wanted not those who attributed to *Sejanus* the blame of all *Tiberius* his exorbitances, compassionately deploring the memory of *Caius Sillius*, of *Titus Sabinus*, and *Crematius Cordus*, so unjustly deprived of life.

He that governeth another, walketh on a rope, which though made of golden threads, is not the more stable, nor understanding how well to use the counterpoise of justice; If he put one foot out of the right place, the ordinary successe is to remaine hanged.

Many, not to contradict, rather than not to be silent, added probability to truth. Others hoping change of fortune, with alteration of government, seconded the beginning of his ruine, whom themselves acknowledged for their raiser.

It is very likely hee could not have beene advanced, without an infinite number of men obliged by his benefits, and yet amongst to many publike iovectives, there was not any one that defended him. But what! *Small benefits are easily forgotten; great, ordinarily surcharge.* Some cannot requite a good turne, other know not how. Of the ungratefull, some neglect it, other abhorre it. The world is come to that passe, that good turnes are thought dangerous. The ungratefull man, loth to repay a benefit, would not therelike-
wise should be any, to whom he may account himselfe a debtor. Thus hapend it to poore *Sejanus*. The end of the obligation, and of the obliger was esteemed an advantagious exchange. *Good, as evill equally concurreth to the oppression of that unhappy man, who once begins to be distasted.*

All the motions of *Sejanus* breathed forth sadnesse. Hee who heretofore haughty and proud, accustomed arrogantly to vaunt supereminencie, now wholly mortified, shewed how much hee was burdened with weighty cares. His eyes reconcentred with his imaginations, manifested in their wannesse what

anxieties tormented him. At which time oppressed with griefe, or through distracted thoughts, not rendring salutes, he seemed to despise those who saluted him, so that his proper hurts unhappily conspiring with fortune, he encreased the number of the malevolent, and lessened the troops of partiall followers.

Tiberius thus judiciously spinning the web, honoured both *Sejanus* and his sonne with the dignity of Priesthood, as it were advising him to stand prepared to sacrifice a victim to Fortune. To these honours he added the Proconsular dignity, rather to augment doubt in the people, than titles for *Sejanus*; yet much would he have promised himselfe by his dexterous wit and Genius, if he could have found means to present himselfe before *Cæsar*, whereupon under pretext to visit a beloved feminine singer of his, afflicted with a certaine infirmity, having sought to come to *Caprea*, hee was suspended by *Tiberius*, who would not admit his presence, more for feare of his force, than that he refused the shortest and safest way to give an end to such dangers, affording access for once, to bereave him of it for ever. So, many times it is better to tolerate by dissembling, than
preci-

upon the fall of Sejanus. II

precipitate those counsels, which by delay are not wasted, but fortified. In infirmity, there is not any thing more mortall, than unseasonable medicines.

His eyes were darkned with horror, and mind with terror, seeing upon one side the occasions of bounty taken away, on the other side, those to whom he had beene bounteous, now to pay him with ingratitude. The errors committed in prosperous fortune, threatned him with adverse. Those that adhered to him, told him many things variously related from the people, but almost ever against him : Whereupon astonished he lost courage : But hope, which never failes whilst life lasteth, comforted him ; these feares were rather objects of conscience, than incentives of prudence. *Tiberius* by him unburdened from the greater toyles of Empire, secured from his greatest enemies, entertained and noursled in his chiefest delights : *Tiberius*, who found no quiet, but in the bosome of his vigilance, would not so soone (said shee) precipitate him, whom hee so much had heretofore professed to affect. The number of allies, obliged friends, affectionate souldiers, people, who (as yet) adored him, ministred rather
matter

matter to lessen sorrow, than feare.

This verily was the beginning of the knowledge & apprehension that *Sejanus* had of the instability of those things, which are subject to Fortune. Here beganne he discouraging with himselfe, to derive consequences from seeing, that *Tiberius* hitherto an impenetrable hider of his thoughts, honoured *Caius* with Priestly dignity, and praised him as one who should succeed him. Here desperation began wholly to tyrannize over those reasons, which in the minde of *Sejanus* were fed by that most tormenting desire of rule. *The certainty of the succession of a Prince, is the oppression of his hopes, who pretendeth to principallitie.*

Here, as *Sejanus* openly lost courage, so fortune partiall to animosity, began manifestly to persecute him. A powerfull enemy of his (*Prefect of Spaine*) was freed from the heavey blame of exorbitant offences, whether they were reall, or objected by *Sejanus*. *The exaltation of enemies, is the beginning of proper depression.* One scale of the ballance goes not up, but the other sinks downe. *Tiberius* wrote of the death of *Nero* to the Senate, and naming *Sejanus*,

Sejanus, did it without usuall attributes. Hee forbade that any man should hereafter dare to sacrifice to a man. *Poore is the God-head, whose Deity rests upon an edict.*

By these wayes *Tiberius* lessened the reputation of the Favorite with the people, which useth to be the first and most grounded foundation of greatnesse. The troope of attendants to wait on him from his house, was not so frequent, because some, not to be suspected by *Tiberius*, (whose slye practises were now discovered) certified *Sejanus* of their leaving him, rather jealous of their owne good, than of anothers. The smokes, as well of sacrifices on Altars, as of Pride and Ambition in the head of *Sejanus*, beganne to decline.

His favorites were no longer honoured, and were they, it was rather in respect of dignity than person. Injustice dispoyled of the mantle of his authority, walked no longer thorow *Rome*, for Fortune having put guives upon it, it could not freely stirre up & downe without danger. To these turmoyles, so much weighty as they were new, crosse omens of predictions were added. A statue of *Sejanus* smoking, the head taken off, to discover the

cause of it, a great serpent was seene suddenly to issue forth, and the head set on againe, there was a knot found about the necke of it. A while after hee sacrificing to a statue of Fortune, she either not to see him, or because she could not endure him, turned her head away, shewing this wretched Courtier how little he should confide in the vanity of that Fortune, which knowes not how to be stable, even in marble.

Among such hatefull prodigies, a thousand torments vexed the soule of unhappy *Sejanus*. Vaine, and frustrate was now the thought of commotion, hee understanding the aversion of the people from his affaires, and knowing the Senates love towards *Caius*. *Great attempts are atchieved in the increase, not diminution of fortune.* We must not hope for stability from this inconstant Lady, whose favors are allwaies so much the more pernicious, by how much the more they render us secure and confident. He watched whole nights with his paines, which could shew him nought else but *Chymeras*: He knew no other repose, but that alone, which the want of it in the bosome of toyle some wearinesse begat. The morning

morning aire that awakened him were his sighs, which invited him to toyle. He thought every day the last, every last would have beene deare to him, so it were not delayed; *For much more painfull is the feare of death, than to die.* (Poore Sejanus) the heape of so many crimes never came to deserve, that the punishment should so long be deferred.

A generous affection (understanding it was necessary either to vanquish evils, or end them) awakned in his soule a purpose to withdraw himselfe from danger by death; to tell the world, Fortune had beene able to exalt, not depresse him. But the blinde warrioresse, who would not bereave herselfe of the glory to have ruined him, in such his lad agonies, courted him with newes, that *Tiberius* spake of conferring the Tribunitiall power upon him, whereupon afflicting and comforting him at one and the same instant, she armed him with hope, peradventure, because it should not bee thought a small glory to her to have cast downe a vanquished man, and overcome one who begged mercy. *Tiberius* nothing ignorant of publike affection, and private suspition, began (not despairing) to

have the people and Senate on his part, to manage the conclusion of this affaire, which carried in it selfe as much necessity, as perill. His designe was to levell the most grounded Fortresse of the Empire, and to pluck up the best rooted Plant the Earth hath nourished. The pretorian Cohorts honoured, preferred, united, countenanced, fortified, by him, depended all on his least commands. The greatest men, who governed in the Empire, as Prefects, Questors, Tribunes, Captaines, and infinite other officers, all raised by him owed their service, & estate to him. The most inward and nearest servants of *Tiberius* had been by his meanes deputed to that service, and intimacy. The principall of the Nobility, enriched with the best places, either as his servants or Allyes, were tied to him. Of the multitude some were maintained in his house, some were dependant, some interested; so that many respectively, and almost all by adherence waited on him. Well might his ruine be commanded by *Tiberius*, but not expected. Princes are the heart, Subjects the hands. To confide was dangerous, yet necessary. Strangers were nothing fit for so great an affaire, which required much

much knowledge of the fact, and persons. Familiars were to bee suspected, as well for the reasons mentioned before, as for that the most and best trusted servants, are those, who soonest sell their master. Few were not sufficient for so great a businesse, in many, secrecy was unsafe. To do it in Rome where *Sejanus* had the pulse of his power, was to subject himselfe to sudden commotion of people, which is in prudence, so much to be avoided. To doe it out of Rome was impossible, or most difficult. If hee should call him to *Capreae* hee would not come, but upon sure conditions, bringing along with him more perill for others, than for himselfe. Every thing was dangerous, and laying private interest aside, no other affection would have advised it. In the end *Tiberius* excited, put forward, and enraged, peradventure more by *Sejanus* his unhappinesse, than out of his owne wildome, called *Nervius Sertorius Macro*, and secretly constituting him Captaine of his Guard, hee gave him the mannage of the whole matter, advising him what hee was to doubt, what to avoid, what to accelerate, or ponder. He commanded him to conferre with *Memmius Regulus*, whose

fidelity was free from suspition, he being an
 ancient rivall of *Sejanus*, and shewed him the
 necessity of secrecy with the other Consul, as
 being one of his enemies faction. Then, that
 he should ensnare, and assault mindes with a
 thousand sorts of hopes, and feares, awaking
 the anger of the offended, the hatred of the
 reconciled; that hee should fight with gold,
 promise dignities, remove souldiers, secure the
 armie from tumults, and finally the mat-
 ter not succeeding well, at the first stirres
 which should oppose their designs, he should
 introduce *Drusus* into the Senate for Em-
 perour, by him so declared and pronoun-
 ced.

Macro departing with these instructions,
Tiberius, to whom amongst so many vices pu-
 sillanimity was not wanting; not trusting to
 the number of his people, to the situation, and
 straightnesse of that Iland, easie to be defen-
 ded for a first assault by the souldiers of his
 guard, nothing maintaining the majesty of his
 place, but having prepared many ships, time-
 rously stood expecting opportunity of escape
 from the first notice, that *Sejanus* foreknowing
 his designs might not prevent and oppress
 him.

him. *A bad Conscience is the Mother of Feare, Feare the Father of those ignoble acts, whose indignity is the Tombe of Reputation.*

These were the afflictions of *Tiberius*, the perills of *Sejanus*, the endeavors of *Macro*, who with *Tiberius* his letters, entring full of cares by night into Rome, began the designed practise with *Memmius Regulus*, and *Gracilius Laco*.

The next day the morning being come, to shew the last Sunne to *Sejanus*, whilst the Senate sat in the Temple of *Apollo*, *Macro* entring into the Pallace met *Sejanus*, whose soule, (which felt the stroke of Fate at hand) sad, that *Tiberius* had not written to him, presaged evil events. He was comforted by *Macro's* whispering in his ear, that he had brought him the Tribunitiall dignity; wherat joyfull, he entred into the Senate house, by his friends (amongst whom this word quickly ran) honoured, revered, saluted, as much as by the malevolent he was feared and flattered.

Behold how poore mortalls are taken in a snare by Fortune; unhappy he, who trusteth her; but more unhappy, who to her commits those treasures that are enriched with nought else,

else, but others wants. *Sejanus*, could neither enter, nor bee received into the Senate with greater applause. Suspitions, doubts passed, were ridiculous entertainments of present alacrity, as if it were humane Condition, that a little sweet should be repayed with much acerbity.

Those enemies who most hated him, doubtfull least they might be discovered, treated amongst themselves, with a soft murmur, (but which they notwithstanding desired might be heard) to conferre some new honor upon him, cloaking their malignity, with seeming courteous; secretly negotiating it, as if they did it not for ostentation; but love. *So many times dissimulation useth to walke shamefast, and reserved; not to hide her selfe, but that the novelty of habit may bee of force to turne the eyes of such as are present, upon her.*

Macro having published the authority received from *Tiberius*, removed from about the Senate and *Sejanus*, those prætorian soldiers which were for a guard, and shewing certaine letters, in which *Tiberius* expressed hee would reward them, leaving here a good number of souldiers of *Cesar's* guard faithfull
by

by ancient service, & encouraged with greater hopes, he led the Prætorians to their stations, that no innovation might bee made. In the mean time *Tiberius* his letter was read, brought by him to the Senate, which verily was long, as being stuffed with a thousand cunning policies. In the beginning it contained diversity of affaires, afterward with a short complaint of *Sejanus* as with a slight inquisition, he prepared minds to greater matters. Then passing to other affaires, he in a while returned to complain of him and commanding that two Senators, the most intimate with *Sejanus*, should be punished, ordained in the manner of an entreaty, grounded & necessitated upon suspitions, and State-rules, that *Sejanus* himselfe should be under custody. Requiring that one of the Consuls should be assigned to wait on himself, that he might come to *Rome* in safety.

Let him measure and argue upon the endeavour of this letter, who from the things said before, understandeth the suspicion of *Tiberius*. Let that poore Courtier penetrate the sudden effect of it, who knoweth how headlong Fortune is to throw one downe from greatnesse. *The descent from height, hath no lesser*

steps then a leap. Most times no distinction may be made betweene the supremest, and lowest fortune. It is impossible that the penne should abstaine from flattering the eyes, whilst it bewailes humane infelicity on these papers. No sooner was the Letter read, but those Senators hastily rose up, who most faithfull, most deare sate about Sejanus, detesting him, whom hitherto they had soothed, served, and adored. When Fortune departs, shee carries friends away with her. They, who once were of his faction, strove to be the first to forsake him, boasting to be the formost in seconding the will of Caesar. Out alas, that friends fly the place, where they are tryed. Profit and delight are those interests, which gaine love: Friendship is that sonne, who is all waies buried with his Father. By that which his dearest friends did, may be argued what his enemies endeavoured. They emulously rose up to accuse, caluminate, reproach him, and all the exorbitant excesses, not onely of Tiberius, but of the most abject creatures (unknowne to Sejanus) were ascribed to him. There was not any, who was silent in his cause, and if there were, it was either to give time, that the multitude of accusations might

might not be lost, or to recommend themselves to the goddesse *Memory*, to suggest new causes of complaints. The Pretors, and Tribunes encompassed him round about, doubtful, least he might get out to stir the people to commotion: A wary diligence, but needles, because feare (the sergeant that waits on conscience) had before any other tied up his senses in such knots of dejection, that I suppose lesser were not necessary to hold a proud soule from abandoning manhood in so sudden a change.

Who will vaunt himself of those greatnesse which as they may be acquired, may consequently be lost. *Regulus*, and *Laco* dragged him as guilty out of the Senate, at whose feet justice, and fortune had so long lye prostrate. The people, lovers of novelties, ran together crying out a loud, & cursing *Sejanus*, to whose house (calling him the companion of *Cæsar*) they but halfe an hower before hastened to wait on him.

The souldiers, who heretofore used to glory in his service, boasted themselves & grew proud at his captivity. They who before had adored him for a god, & honored him as a priest, hailed him as a victim to sacrifice. And so grievous,

24 *Politicall Observations.*

and certaine was the ignominy imminent over the present perill, that it was rashnes to envie one of those Oxen, which were sacrificed to him in the former flourish of Fortune. Oh how little is the affection of the people to be trusted, who so easily adore and murder men, that they cannot learne to pardon their owne gods, not revered for the power of their thunderbolts; but made, and deified by their proper hands.

The name of the unfortunate *Sejanus*, was not onely the sport of fortune, but of the people likewise; the soules by him deprived the benefit of this pretious light ranne up and down, with a thousand whippes to excite, and enrage as well his owne Conscience, as the multitude, against him. Every one agreed to mocke him for those his elevated thoughts, which were to sinke at the foot of the Gemonian stayres. His statues were the Center of Speares and Swords. Let not the Load-stone boast to attract Iron with greater force, then did the marbles inscribed with the name of *Sejanus*.

This is that memorable day, wherein the impious barbarisme of the people taught him

to

to die, who had never lived. Brazen modell
were no longer melted with fire, but with
wounds, for in the forge of Rome no other
fewell burnt, but of indignation, nor any other
bellowes were blowne, but of Anger.

For no other cause had fortune rayled so
many statues to him, but to multiply an infi-
nity of *Sejanns'es* which should at this instant
be the miserable prey of a thousand torments,
as though *Sejanus* were not capable enough of
so many punishments; who only sufficed to
commit so many crimes. There was not any
one who sought not to get some relique of
him, to preserve it as the miracle of Fortune.

Exorbitancies of cruelty reflecting from the
eye to the minde, afflicted the poore *Sejanus*;
his soule oppressed with so insupportable acci-
dents, languished, for the griefe of dying, yet
would death have been the last of all evils,
had it not drawne along with it so much ig-
nominy. For finally *to go out of life is necessary,*
but to be driven from it is shamefull.

What may wee beleevē, was the passage of
this unhappy man from the Senate to the pri-
son? He endeavoured to cover his head, to de-
fend himselfe, I know not whether from

shame or injury, but as he could not hide himselfe from his owne conscience, so they discovered him to the eyes of others. Fortune scorned to triumph over a man masked, and heaven thought it not a punishment equall for demerit, to hide him from those who had bin spectators of his crimes, and were the remainders of his fury.

They all cryed out, stormed, and exclaimed to have him killed; that he should be precipitated, who was the death and ruine of the Empire. The weakest cowards learnt courage, from the example of the strongest, the strongest envied the horror of the weakest, finding themselves unable to maintaine that fury, which stirred them up to revenge. The brest of *Sejanus* would have been the sepulcher of a thousand swords, nor would the souldiers who environed him have sufficed to preserve him, had it not bin for fortune, who was desirous also to enjoy this last delight, to see a Hangman envied by a hundred Senators; every step was a death, every death was so much the more grievous, as it had the more of life. The passage of dying is a moment; and that which is dispatched in a moment, is no great evil; but
this

this was so much the greater an evill, by how much the more they delayd him that death, which might take him from the ignominy which the eies saw, and from the torments which sense feared.

Being come to the prison, either the frozen heart denied passage to the soule, or else the soule oppressed with so many objects, of stupefying paine, found not out the way to liberty; otherwise, if we thinke how little experienced, he was of sinister fortune, or if we weigh the sorrow of losse, by the value, by the horror of death, and by the feare of conscience, it had beene impossible hee should have lived a moment.

Let him not compassionate the misery of this wretched Courtier, who is not exposed to misfortune: And who knoweth not, that the most wretched manner of unhappinesse, is, to have once bin happy. If he deserve not pity as *Sejanus*, he deserves it as a man become miserable. Every occasion should serve the just man to exercise his vertue. Courtesie, benefits, and clemencie, are the three means wherewith he who governeth, ought to oblige the minds and affections of the people, without which, Empire is nought else but a
perilous

perillous servitude. It is true, that discretion ought to be the distributresse of these treasures; That overmuch curtesie begets contempt; That benefits rather scattered, than placed oblige not, and indulgence not limited is a security in sinning, it being ordinarily the condition of men not to know how to beare all slavery, nor all liberty. The neglect of these bounds, not knowne or not observed, afflicted the poore *Sejanus*, the infelicity of whole pollicy had found more greatnesse, than safety. *Never was that power either stable, or lasting, which was gained by wickednesse.*

An *Idæa* cannot be framed in the minde of any mortall man of a more exact states-man, then that, which then in a *Chymæra* presented it selfe to the minde of *Sejanus*, made wise by the unhappinesse of his fortune. He abhorred his former pride; it vexed him hee had set himselfe as the scope of Envy. The Ostentation of *Tiberius* his favor, the violence of emulators, his having arrogated to himselfe Empire over that world that now refused to support him, were such punishments, as they were not onely preambles, but lively touches of the Torments of hell, affording no space either for
hope

hope or amendment. Now (although late) hee saw how dangerous it was to play with the Lion, who concludeth his dalliances with his pawes. Affections so long felt, or to say better, suffered, made themselves understood to belyers. They a little before had the face of hopes, and now were knowne to be dotages. But what knew he not? Vnhappinesse taught the miserable man, that which prudence hath written in her books: not at this time to make him cautious, but rather so much the more sad. From matters whence felicity drawes good, misery derives evill, nor can a greater mischiefe afflict a miserable man, than to be reduced to that point, that even prudence it selfe concurrereth to render him unhappy.

In the meane space the Senate seeing none of the innovations, then feared either from the souldiers, who with hopes had beene brought by *Macro* to the Legions, or from the people that followed his misery, to whose Fortune they had tied themselves by an inviolable oath, assembling together in the Temple of Concord, that they might not be reduced to such straights, as to desire that which now the people expected from them, they con-

30 *Politicall Observations.*

demanded the miserable *Sejanus* to punishment.

Ah poore condition of man, Beares, and Lyons are fed for Gladiators, and men are fatted for the ſithe of death. *Tiberius*, durſt not command the death of *Sejanus*, and his ſervants durſt execute it. The people ſtormed at retardation, finding more puniſhment in delay, then the delinquent was to feele in the execution. *Every thing ſubmits to fortune, which never embraceth man, but to ſtrangle him.*

One ſole hower ſufficed to accuſe, arraigne, condemne, and execute a monarch ſo much greater than others, by how much they had commanded over an Empire, he over the Emperour.

Among ſo many his allyes, friends, ſoldiers, followers, dependents, miniſters, there was not one ſtirred a foot for him, nay, there was not one who ſtirred not againſt him. Every one runnes for wood to the tree, which the winde or hatchet hath layd along. At this time there could bee no greater offence, nor perill, then fidelity; He was a true ſervant, who moſt ſpeedily haſt-

ned

ned the death of his Master, to free him from those miseries, which were not to moove mercie in any other Deity, then death.

Concord was ashamed to bee at odds with Fortune, and lent her, her owne Temple to be a Theater, where the Sentence of this mans death should bee pronounced, and consequently the monitory of humane infelicity. Betweene the condemnation, and execution, nothing interposed, but the distance, which was betwixt the prison, and those staires, from whence the condemned must dismount in a leap, from supremest exaltation, to the lowest misery. He was taken from prison with such fury, that we may rather say hee flew thence. They dragged him to the precipice, and threw him headlong from the top. Let him imagine the manner, who hath the heart to thinke of it. No injury, or possible cruelty was omitted to be used, nay rather, that was made possible, which was not; for to see the ally, the obliged, the servant, the friend to lead triumphantly to death, his greater, his benefactor, his Lord, is a spectacle more true than likely. They that were nearest were ambitious to have the

opportunity to abuse him, the most distant followed him, sorry they could not have a hand in this action. Some cursed him, some upbraided him with his acts, and both the one and the other shewed him his punishment, to increase the sorrow with the terror, and augment the manner, although not the numbers of his death. Oh people, alike cruell in punishing, and in having so long deferred the chastisement.

Behold to what this man is reduced, whose favour men no longer desired, to whom starres afforded no gracious influences, nor Fortune gave blessings. That man, with whose revenges hell was increased, and to whose structures the gods envied the best sacrifices. Oh how much more secure is the povertie of *Iru*, than the riches of *Cressus*. That Engine, which more than other is raised toward Heaven, more than the rest approacheth thunders. Let him avoid the ascent, who feares the precipice. He that will enjoy the Court, let him not pretend to greatnesse with a Prince. He, who would know what greatnesse with a Prince is, let him make his last Will, for it is nought else but sudden ruine.

These are Aphorismes subscribed by a captive,

tive, whole body could never finde repose, not so much as in the bosome of death. The earth denied buriall to the corps of him who had filled so many Sepulchers with his crueltye. Friends defrauded it of that sepulture, to which for the sakes of the living, rather than of the dead, enemies themselves use to be courteous. Poore *Sejanus*, for an eternall refuge, found not two yards of that land, whose vast Continent he had both commanded and governed.

Scarcely arrived he to the end of the last leape, rent, torne, and dismembred, but that the people for three whole dayes dragged him thorowout *Rome*, bathing the stones with his blood, who had stained them with the blood of poore Citizens. After this, they on the fourth day threw him into the River, either that he should not returne to infect *Rome*, or that *Tiber* might begin to be more fertile in monsters than the Sea. Behold the continued course of Fate, water was ever the Supulcher of *Icarus'es* and *Phaetons*.

Fortune permitted not it should come into the peoples minds, to waste the remainders of this miserable carkasse with fire, because ha-

ving exposed it to the cruelty of men, shee would likewise reserve it to the shames of nature, to exercise its corruptions upon him. He, who had beene fed with the bloud and wealth of poore Citizens, was reserved to feed fishes in the water, wormes in the earth, and birds in the ayre. Oh never enough adored divine Providence!

The funerals celebrated for this unhappy creature, ought rather to be abbreviated, than enlarged for writing them, there is not any one will beleeve them, and to credit them is hardly in man, for the impiety thereof surpassed the inhumanity of man.

The Orators were curses and reproaches. The sacrificers, cruelty and fury. The children and friends of *Sejanus* were the victims. The houses of the dead were purged from crimes with fire; The fires were quenched with the bloud of his faction. The diversity of times made it equally dangerous to have offended, and to have loved *Sejanus*. *There is not any sacrifice of a worse condition, then that of envie.*

Mercy appeared not in the Palace that day, for innocencie was a crime, and he was not
with.

without crime, who became not an enemy to *Sejanus*. Behold how unsound is the friendship of an unjust Favorite.

There burnt nothing of pity to the soule of that unhappy man, but some fire of revenge, since under the title of *Sejanus* his friends, private enemies were pursued. *In popular commotion, it is alwayes the surest way to retire.* The Prætorian souldiers mutined; that the night-guards were preferred before them in matter of fidelity. Many Citizens were accused and condemned for his friendship, some of which (*Marcus Terentius* excepted, whom Courage, Justice, and Fortune assisted) unfortunately stood upon their defence, which nought availed them, unlesse it were to give time, that the other Complices might be throwne headlong from the Capitoll; and because one kinde of death could not serve so great a number of proscribed, many slew themselves.

Tiberius not confiscating the goods of him who prevented the Hangman (to avoid the imputation of cruelty, which others executed) barbarously enforced men, who were desirous to leaverich heires, to kill themselves.

Behold

Behold death reduced to be the utmost, not of things terrible, but of mens goods; wherein so much was gained in an instant, as was possessed through the whole course of life. See how true it is, that *among mortall things there is not any more fading, than that power, which hath not support from it selfe.* Thus was the whole day spent in wickednesses, the last of which was the generall joy that was made. This was a day dedicated to cruelty, in which the miserable *Sejanus* saw, nay felt the setting of his greatnesse, to bee the chastisement of his crimes.

Unhappy he who confides in his own greatnesse. *Poore is that power which rests in the brest of one man. Unfortunate is that man who dependeth on another.* Let the Courtier learne true politike arts, from the History of this wretched forlorne creature. Happy he, who studieth prudence on anothers bookes.

Let the Favorite of a Prince flie violence, as a thing which cannot continue. Let him flie Envie, against which none can long persist. Let him nor raise his greatnesse on terrour and cruelty, for they afford a great man more feare than power, more perill than safety. Let him

him rule with a slacke hand, who would be loved; but yet with that temper, without which vertue concludes in vice. *Terror and feare are too weake bands to tie minds; when once they are loose, who leave to feare thee, they will begin to hate thee.* Flic ostentation, as the mother of Envie, as the daughter of Vanity. *He who cannot in himselfe containe the favour of his Lord, shewes himselfe to be incapable, and consequently undeserving.* Let him suffer himselfe to be honoured, as enforced, not as pretending it, ascribing honours to his office, not to merit. Let him carry himselfe towards a Prince with reverence, and this is a flattery without vice. These are the Brokers of favour, because the common defects of great ones is pride, as those who measure themselves by their fortune, not by their merit. Let him esteeme the favour of a Prince, as a thing which may be lost. Let him not run to honours, but expect them, not as one who seekes them, but deserves them; not as a necessary servant, but as a good. Of every thing that succeeds well with him, acknowledging none from proper prudence, let him ascribe all to the vertue, to merit, to the fortune of the Prince. Let him not labour

for vanity, but justice, for merit consisteth not in well dissembling, but well doing. Verrill can vice cloke it selfe with the habits of vertue, neither doth the Asse dance to the Harpe, nor the Lyon's skinne teach us to rore.

Let him not abuse the favour of his Patron, which would bee either to despise it, or not to know it. Let him acknowledge it, as a gift, not as a reward : so doing, other will endeavour to deserve it that they may obtaine it, and hee will likewise deserve it, whilst hee obtaines it. In the affaires of a Prince let him use diligence, sollicitude, and counsell ; In Counsells, sincerity, and secrecie. *No lesse is secrecie necessary, than good counsell.*

Let him not bee perpetually by his Lords side for profit, and riches. With many to have heaped riches, hath not been the end of evils, but the mutation. When the Prince hath given all, and the Favorite can desire no more, they quickly grow weary one of another. Let him rather beg modestly, than importunately. Let him rest satisfied with conveniency, and not pretend to over-much ;
for.

for hee knowes not how to beginne to enjoy, who cannot tell where to make an end of having. Vomiting is the Phyfician of Repletion. Let the Favourite bee content with what hee may have, for when the Prince hath given all hee hath, to take it backe againe, it is necessary hee should resume that which hee before gave, and because to resume is shamefull, many times hee is taken out of his sight, who makes him ashamed.

Let *Papinian*, Let *Seneca* speake, for whom it was a thing impossible to avoid riches, because they showed upon them; It was not lawfull to refuse them, for they were the gifts of a Prince. What Felicity then is this, where hee who hath it, feares, who would have it, is unsafe, and who would refuse it, cannot?

Let him professe himselfe to be lesse with his equalls, To be courteous, and affable: for they who are such, have had of their enemies greater friends, than the other of their Citizens. Sometimes let him participate the favors of his lord with them, not as a man who gives them, but begs them. To goe about to

give them, is a profession of superiority ; a matter odious among equals : *Proud favours reape contempt, & ingratitude in stead of thanks.* In the mannage of State-affaires, where secrecie is not enjoined, let him communicate with them, as well to avoid the note of one who arrogateth all to his owne authority, as to erre, rather with the opinion of many, than by himselfe alone. *The successe of an affaire provideth protectors for him, who consulteth it with others.* To aske counsell, is to honour him of whom it is required, yet is not liberty taken away from a man to doe as he pleaseth. It is true, the quality of the person is to bee observed. *For to aske counsell of ones better, is to bee tied to performance.* In a businesse whereon thou hast consulted, good successe will be thy glory, evill thy excuse, having followed the advice of others.

Professe equality with inferiours, not of manners, that it become not basenesse, but of pretentions. In commands be discreet, for *he who seldome or never commands, is alwayes obeyed.* Let the manner of commanding bee by way of intreaty, for although his intreaty who hath authority to command containe violence,

violence, let him notwithstanding doe it, for he shall be obeyed with promptnesse, which he may make use of for good manners, not obligation. Let him be milde, that too much severity keepe not inferiours so distant that he cannot afterward employ them in his need. Let him be liberall in words, *for the gifts of poore Princes are favours, which cost nothing.* Let him be free of his deeds, if he be able, for *a benefit is the father of a benefit, and love is a fortresse to defend greatnesse.*

Let him use a lenitive with detractors of his honour, and the malevolent to his person. Let his scope be the end of the ill will, not of the ill willer. Exercising power against him, no place will remaine to exercise vertue. *There is no enemy whom benefits will not gaine.* Thou maist have great hopes of his friendship, whose enmity hath found thee doing favours. *To kill a competitor in State-affaires, is too full of danger.* Suddenly the Prince beginneth to suspect an excesse of imaginations in thy mind. Little can the head confide in him, who hath not borne respect to its members. The people begin to feare, and hate thy greatnesse ; and for that vertue borders neare upon vice, thy

solicitous care is judged interest, reverence, adulation, and justice, severity: Besides, *power grounded upon mischief, was never long.* Let him flie affaires odious to the people, for there is no force against hatred, which can avails: If he cannot decline them, let him shew himselfe to bee the servant, not the superiour, a disswader, not a counsellour. Let him be the first to stand exposed to hurt. Let him execute his office with charity, not predominancie. Let him give time, expect time, comfort, encourage, assist; *for promptnesse overcommeth every difficulty, and the glory will not be unworthy the danger.*

Let him remember, that the life of great men is nought else but a perpetuall centure, and *where censure is in continuall use, greatnesse is not lasting.*

Finally, let him be that within himselfe, which he would be accounted by other. Let him endeavour to be vertuous, for *vertue is it's owne reward.*

Every man can envie the prosperity of fortune; in vertue even fortune her selfe finds what to envie. This alone addes a straine of immortality to him, who is mortall. *He is not happy*

happy on whom treasures shewre ; but that man whose good rests in the mind. Well may fortune prick him, not wound him ; strike him, not overthrow him. Adversity, losses, injuries, can doe that against vertue, which clouds may against the Sunne. It is true, that the Courtier (being perfectly such) will come to bee (as it were) no Courtier; for the Court is the receptacle of all fraud and vice ; Let him therefore seeke to accost the best what hee may ; for the vertuous man knowes how to tread the paths of vice with an upright foot, and verily honest men can, and understand how to live, even under bad Princes. There is no other meanes to overcome Fortune, but by sole vertue ; and although the just man is not free from the effects, yet is he exempt from the occasions ; For if hee bee afflicted, hee is afflicted as a man, not as wicked, nay rather hee is exercised, as vertuous. *Attalus* the Stoicke said, I rather choose Fortune should entertaine mee in her toiles than in her delights. I am tormented, but I beare it couragiously ; I am killed, but I die valiantly. This goeth well ; unhappinesse is the fire which purifieth
this

44 *Politicall Observations*

this gold. *Fortune trusteth no man more than him who despiseth her, none despise her but the vertuow, and although every fortune faile us, it is no meane fortune to be vertuow.*

But what said I of Fortune? Man hath no other fortune but himselfe. Who is so simple as not to know it, who so wicked as to deny it.

That *Sejanus* was in one instant adored and precipitated; raised to eminent height, depressed to lowest abjectnesse; environed by so many friends, besieged by so many enemies; not defended by any, persecuted by all, I confesse to be no small matter, yea such, that not injuriously men sought to cover it with supernaturall power, constituting an imaginary Deity, to predominate over these exorbitances of motion.

But what should a Prince doe, (speaking naturally) seeing himselfe oppressed, betrayed, entrapped by a force, which takes all force from his favour; which in stead of gratefully acknowledging him, seekes perfidiously to ruine him? If the chastisement of so great a disorder be committed to fortune, what assurednesse of strength defends him? If a great one depose not a lesser, who offends him, what is
this

this greatnesse? And if this bee not naturall, to what purpose did nature put into us, that motion of anger towards revenge?

That friends in these calamities abandon the deposed, is not accidentall, but necessary. *The preservation of the Individuum, is the most principall among all the effects of nature.* Who seeth not, that a private man following the adherence to a Rebelle against a Prince, of necessity is a companion of his crimes and fortune? Hee wrongs no man, who vertuously maketh use of his Reason; It is the naturall reason of every one who is borne, what he can to ayd, preserve, and defend his owne life; and even thus much is granted, which sometimes hath happened, that to preserve it without any fault, men have been killed; and this the lawes admit (under the care of which is the preservation of each mortall) how much more lawfull then is it, without offence to any for a good Courtier to abandon a friend, not friendship; and to retire from perill, not from love?

That in one and the same time a thousand are discovered to be enemies, who have flattered thee, is no wonder; man being promptly

disposed to arrive by what meansloever to his own ends. The place,thou emptiest hath need to be replenished. That the subject flatters his Prince,is not against nature. That revenge expects occasion, is not unusuall. They, who now are thy enemies,were never thy friends; Vertue admits no change. That enemies offend thee,is no mervell,it were strange if they help thee. That *Sejanus* was precipitated from so exalted a Condition of felicity into so deep a dungeon of misery, is not to bee called an effect of fortune; for if the causes (as we saw before) be of nature, how can the effects bee supernaturall? Man is that silke worme, which hath woven a prison,and bands for it self, and when crimes cometo incorrigible terms,they incur bydivine permission those chasticemets, which naturally follow bad beginnings. Who sees nor,that ruine waiteth onhim,who plaies over it. Every Autumn concludeth in Winter. Mirth endeth in teares. The Souldier is reserved to the Sword,the Marriner to the waves. It is not ascribed to Fortune, that a Butterfly, bold to dally with the fire,at last is wasted in the flame,and is it to be called an accident of fortune, that that man, who is not able to
governe

governe himselfe, fals oppressed under the weight of the government of a whole world, and that which is more considerable, of another mans world? As if it were lesse naturall to returne backe, then to depart from, to descend than to climbe.

Fortunate is that Courtier, who to gaine the favour of his Lord, makes vertue the instrument. Happy he, who having obtained it, retires, that he may not lose it. The end attained, he who further pretendeth, provoketh misery. He commits himselfe to airy vanity, to gaine the certainty of a Center, who descendeth from a height, not expecting to bee throwne headlong. The measure of the foot is more safe than of the eye. Favour is not inaccessible, but to preserve it is impossible, or difficult. The prize is gotten at the end, not at the beginning of the race. The end of good events, is the beginning of bad. *He who trusteth to himselfe is rash, who confideth in the favour of another, is meere mad. The last day of servitude, is the first of libertie.* Liberty in a generous and vertuous minde, is a pledge which assureth thee that such shall be thy fortune, as thou canst make it or desire it.

This

48 *Politicall Observations*

This is as much as I can lay to thee (O Courtier.) The favour of great men is an alluring Syren, which bath poyson on the tongue, and a sword in hand. Let *Sejanus* be thy master, nor thy guide, for very fond is he, who walketh on ruines, and remembers not hee may fall.

JUVENAL.

— *Qui nimias optabat honores
Et nimias poscebat opes, numerosa parabat
Excelsa turris tabulata, unde altior esset
Casus, & impulsæ præceps immane ruina.*

FINIS.

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